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later wrote both the gospel and the Acts. The First Gospel, of unknown authorship, is assigned to 90-100 A. D. It took its numerous Old Testament quotations from a Hebrew collection of *Testimonia*, and this was the document to which Papias referred as the *logia*! Both Matthew and Luke followed Mark's outline, and both used another document, nowadays called Q, for discourse material. Luke was more faithful in its use than Matthew, but any attempt to reconstruct it is futile. Matthew was a theorist and wrote his gospel with a view to the needs of a church composed of Palestinians, but this lack in historical perspective does not invalidate its content. Luke was a true historian but also exercised an author's freedom in handling sources—he was not a mere compiler.

The most authentic elements in Jesus' teaching are found in the doubly reported sayings, that is, sayings contained in both Mark and the non-Markan source Q; yet much of the teaching not thus doubly attested is authentic. Notwithstanding individual peculiarities and varying viewpoints, the first three evangelists report essentially the same gospel. "Morally, ethically, spiritually, they are all in the same plane," and the report of Jesus' teaching in each is generally "based on true historical reminiscence."

The treatment of the Fourth Gospel is admirable. Burkitt does not solve all difficulties—perhaps he has not given a final solution to any of the commonly disputed questions—but he has interpreted with remarkable insight the spirit and genius of the book. A summary of his discussion would not do it justice; it should be read *in toto* if one wishes to appreciate anew this portrait of the "Christ of Christian experience."

The last three lectures of the book treat of the causes which produced the canon, and trace the history of the process to 200 A. D. The author is of the opinion that the canon-makers did a worthy piece of work.

SHIRLEY JACKSON CASE

COBB DIVINITY SCHOOL
Lewiston, Maine

The Social Message of the Modern Pulpit. By CHARLES REYNOLDS BROWN. New York: Charles Scribner's Sons, 1906. Pp. x+293. \$1.25.

The volume contains the Lyman Beecher Lectures at Yale University for the year 1905-6. The aim of the lecturer is twofold: to exhibit a method of expository preaching, and at the same time to present an application of the principles of the gospel to present-day social conditions. In carrying out this purpose the author has given us a sociological study of the book of Exodus. The lecturer presents a sociological study because he believes the social interest is dominant today. Thirty years ago physical

science was in the center of consciousness, and religious interest was busy with "reconciliations" between science and religion. This is no longer the case. The need of the hour is consecration to the noblest social ideals. The minister must know his time, must be acquainted with the time-spirit, but he must also have fellowship with the timeless Spirit. This Spirit has been working through all the ages. The supremely important record of his activity is in the Scriptures.

The book of Exodus is selected because it is the record of a labor movement. The people were in bondage, under the stress of bad social conditions. Exodus means the way out. The leader is God. The people are to be segregated, given a chance for new social conditions, and bound, by gratitude for deliverance, to new social laws. That divine leadership and social duty do not lie here in merely accidental juxtaposition may be inferred from the spontaneous voluntary communism of the early Christian church—there too people filled with the Spirit of God feel the need of a social adjustment in accordance with the divine will. There was a dominant social note in the two great movements referred to. They were great revivals of religion with a kingdom of righteousness in view. The modern revivals under Edwards, Wesley, Finney, and Moody have had *personal* righteousness as the dominant idea. "In the next great revival which will quicken the country into a new religious life, I believe the dominant note will be of *social* responsibility" (p. 10). The emphasis must be changed from the ineffectual appeal on the basis of personal security, present or eternal, to the nobler emphasis of Jesus, when he began his ministry saying, "Repent for the kingdom of heaven is at hand."

The problem of the modern evangelist is to get a hearing from men not professing Christianity. At the same time thousands of non-Christian men meet for consideration of problems touching moral and spiritual life. The fishers of men must learn to go where the fish are, with the right tackle, skill, and bait. "The anguish of spirit and cruel bondage" of these serious men cannot be met by superficial methods, more music, more advertising, and more handshaking. This would be to cure the hurt "slightly." The trouble lies in seeking self-interest, on the part of employer and employee. The cure lies in the gospel more deeply read, and more courageously applied and accepted. Organized greed against organized tyranny can only yield perpetual strife. And generous gifts of charity will not avail. It is decent business methods that are important rather than philanthropy. "That society must discover methods by which we can be fed and clothed and warmed without oppression or injustice is fundamental to democracy" (p. 105). "The great problem of

society is not now one of production, but one of distribution" (p. 278). It shall be the duty of the minister to disclose the deeper sources of motive for social effort. These sources lie chiefly in the "enlarged sense of the abiding worth of human nature itself as authoritatively declared in the great fact of the Incarnation—a truth whose social implications are as yet but dimly recognized" (p. 284).

It is not supposed that a minister shall be an expert in economics or politics, but he should have a fuller understanding of the social aspect of the gospel, and a fearlessness in making thoroughgoing application of its principles to modern conditions. If the first question of the Bible is, "Adam, where art thou?" the second is, "Cain, where is thy brother?" The minister must be fitted for dealing with the latter as well as the former question.

The Christian minister, being neither an employer nor an employee in the ordinary sense of the term, may be of special service to those who are too personally involved to reason calmly. He must not be a partisan. He must stand by the Ten Commandments, the Golden Rule, and the Sermon on the Mount, and insist on righteousness. He must preach the law of Christ, the law of service.

The book possesses a double attractiveness. It is a fine exhibition of a method, and suggests the richness of the Old Testament for homiletical purposes. But it is also interesting in its sociological content. These lectures cannot fail to be helpful to ministers and laymen alike.

WILLIAM CALDWELL

FORT WORTH, TEXAS

Scientific Basis of Sabbath and Sunday. A New Investigation after the Manner and Methods of Modern Science, Revealing the True Origin and Evolution of the Jewish Sabbath and the Lord's Day, for the Purpose of Ascertaining Their Real Significance and Proper Observance. By REV. ROBERT JOHN FLOODY. 2d and revised ed. Boston: Herbert B. Turner & Co., 1906. Pp. 354.

This book is divided into three parts, The Seventh Day of the Heathens, The Seventh Day of the Hebrews, and The Seventh Day of the Christians. It claims to be a scientific discussion of the subject, because it takes into consideration all the facts involved and ascertains the order of their succession and the law of their action, and co-ordinates them with all other truth. This is an ambitious undertaking, but within the limits of his space the author has succeeded as well as could be expected.

The whole of the scriptural interpretation rests upon the latest results